

# Newes from Turkie. 3d

OR  
A true and perfect Relation sent  
from CONSTANTINOPLE.

Touching the death of Achmet  
the last Emperour of the Turkes.

AS ALSO THE MIRACVLOVS  
deliurances of M V S T A P H A , (brother to the  
said A C H M E T then Emperour,) and his strang  
escapes frrom his purposed death.

Together with the memorable accesse of the said  
M V S T A P H A into the Turkish Empire, and a nar-  
ration of such things as haue since  
happened.

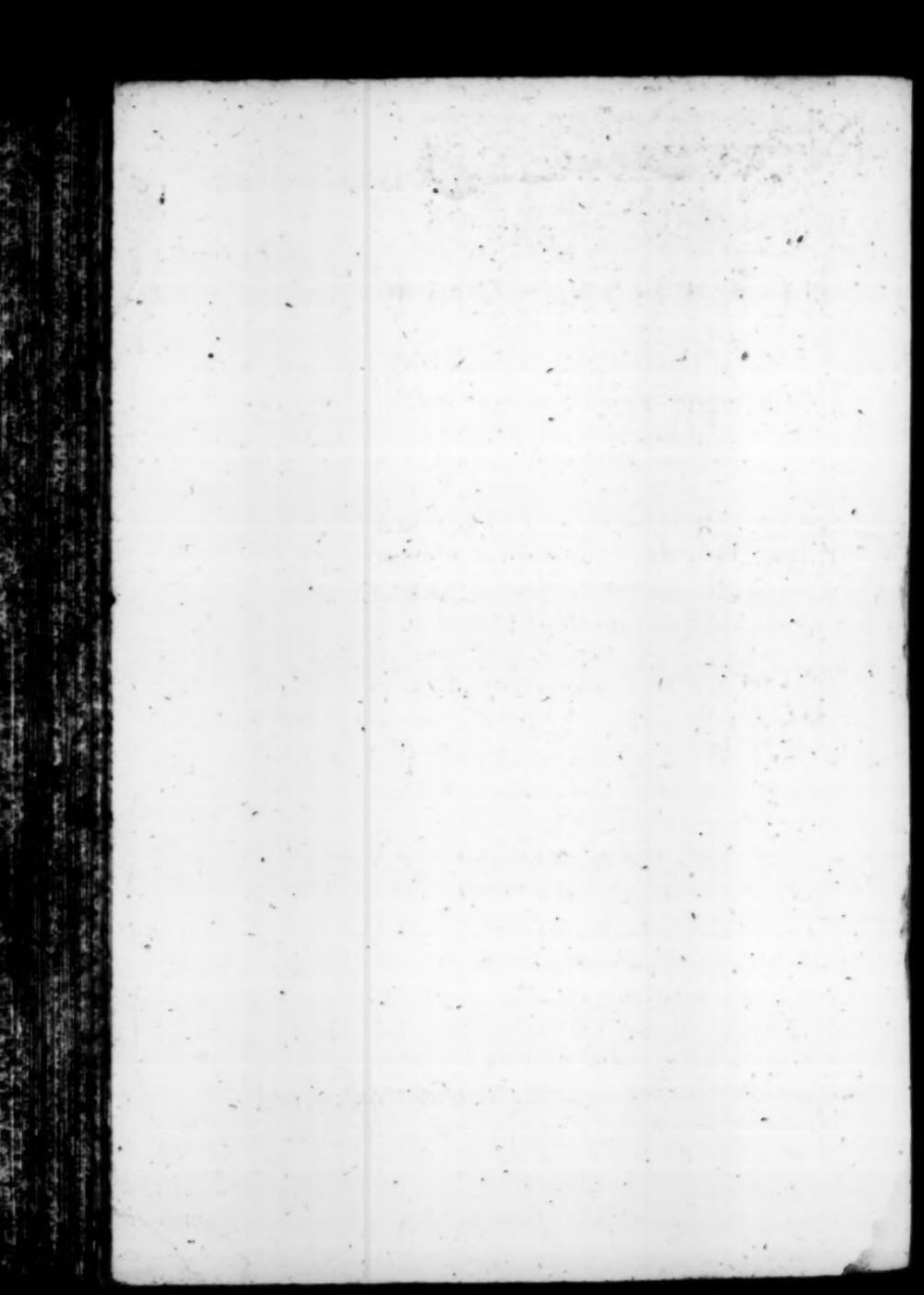


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1618.

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# A RELATION SENT from Constantinople touching *the death of Achmett the last Emperour of the Turkes. As also the memorable accesse of Muf- sapha his brother to the said Turkish Empire.*



*Achmett 3 of that name  
the fourteenth Emperour  
of the Turkes , departing  
this life in the yeare 1602  
left two children behind  
him, which he had of the  
Sultane Flatra a Cipriote-  
Ladie; the elder whereof*

*was named Achmett , and the yonger Musta-  
pha, Achmett the elder of the age of fifteenth  
yeares was at that time resident in Magnesia  
the ordinary Appennage and entertainment  
of the elder children, and future successors of  
the Sultane Ottomans , from whence he was  
sent for with all diligence by the Bassaes to  
take the possession of the Throne of his late  
father which accordingly he did, and was the  
first Emperour of that name, and the fifteenth.*

A 3. of

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of the race of the Ottomans contained from the father to the sonne euen to this time.

Now for as much as it is the Custome of the Turkish Emperours, that entring into their Empire : they put to death by the halter all their brothers and Nephewes, without leaving any Male in life, but onely such as save themselves by flight, as sometimes it happens,

Neverthelesse the Bassaes, and other great ones of the Ottoman port were of opinion, not to suffer , that *Mustapha* brother of *Achmet* should runne this fortune ; and that by a Councell of estate , because that seeing their Emperour *Achmet* to be only aged fifteene yeares, they were affraid that he comming to faile in this younger age and leauing no Children able to gouerne , the estate might come to be troubled and weakened by Ciuil warres.

It was therfore Decreed that *Mustaphas* life should be conserued , but in such meanes that he should be retained prisoner in there Chambers of the *Seraile* of the Emperor at *Constantinople* vnder sure garde.

During the first yeares of the imprisonment of *Mustapha* there was nothing cruell decreed against him, by reason of the minority of the *Sultan*, but when that *Achmet* sawe that he had Children , many times he proposed to his Councell the putting to death of his brother

and

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and it seemeth miraculous that the same Councell came not to effect. For among other times it is reported that one euening his death haüing beeene determined and appointed to be executed the day following, the Emperor Achmet found himselfe all the night long so troubled with apparitions and hidious dreames, that the day being come, he sayd; seeing that the onely resolution of putting his brother to death had so troubled him, he did beleue that his paine and torment would be much encreased, if he should execute his purpose, and therefore he commaunded, that his brother should live.

Another time, Achmet being in a window of his Seraile beheld Mustapha his brother who by his licence was walking in the gardens with his Guard. One that was neere to Achmet did vnto him that it was a matter of dangerous conseqvence to let him haue that liberty. Vpon which discourse Achmet entering into choller (through distrust) tooke his Bowe (which he could drawe with great dexterity and good ayme) and bending the same with the Arrowe couched, he aymed at his brother to sticke him but at the very instant he fel so great paine in his arme and shoulder, that being not able to execute his purpose, he said

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said with a loud voice that God would not  
that *Mustapha* should dy.

This Prince during his detencion and im-  
prisonment in the three chambers of the *Se-  
caile* which hath lasted fifteene yeares hath  
passed the time in a deuout and contempla-  
tive life after the manner of the *Musulman*,  
not delighting himselfe in any other exercise  
and passtime but in reading of the *Arabian*  
bookes of their Doctors in diuers sciences.

Sometimes the *Grand Signor* did permit him  
to walke in his gardens with his Guard, and  
likewise called him to the affaires of conse-  
quence to take councell with him, and often-  
times followed his aduises, because he knew  
him of a good iudgment and very deepe.

After this long time and this so long appre-  
hension of death *Achmet* the first of that  
name, and the fifteenth Emperor of the Otto-  
man race being grieuously sicke in the Month  
of November 1617 in his *Secaile of Constanti-  
nople* was giuen to vnderstand by those that  
were about him that he shoulde doe well to  
thinke vpon the succession of his Empire.

He had Children of the *Sultane* his wife  
which were in so yong an age that there was no  
appearance for looking that way, and besides  
this *Sultane* was dead, so as none would speake  
for

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for the Children; but on the other part the  
Sultane Harachie mother of the *Emperour* and  
of *Mustapha* was yet liuing, who fearing that  
if the Children of the *Emperour* were admitted  
to the gouerment & that during their vn-  
der age the *Bassaines* should take the authoritie  
of the gouernēt, there would not remaine for  
her any honor or dignitie, this was the reason  
that she inclined on the side of *Mustapha* & sol-  
licited the sick *Emperour* to name him for his  
successtor. Wherefore the 15 of the said month  
of *Nouember 1617*. the *Emperour Achmet* seeing  
himselfe neere his end, & without hope of life,  
he sent for his brother *Mustapha*, and told him  
that foreseeing that God would otherwise  
dispose of him, he desired before he died to  
prouide for the conseruation of the Empire,  
and to that end had chosen him for his succe-  
stor, praying him to take into his hands the  
gouvernement immediatly after his death. *Mus-*  
*tapha* very much astonished at such discourses,  
made him answer with words full of feare  
and humility that he might not accept of  
that hononr which he did him, seeing that of  
right and by iustice the Empire belonged to  
his eldest sonne. Whereunto *Achmet* replied  
that his sōne had neither age nor capacity to  
take it vpon him; and that he would acquit  
himselfe

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himselfe of that charge better, and that it was necessary for the maintenance of this so great a Monarchie that he should take the direction and managing thereof; recommending to him his Children that he had by the *Sultane*, and praying him to afford them the same treatment and vslage that he had receiuied from him, leauing the other Children which he had of women that were his flaues to his discretion. A little after *Achmet* had uttered these words he rendred vp his spirit & *Mustapha* was acknowledged by all for the successor to the Turkish Empire, who at his first coming to the Crowne found himselfe so amazed that he thought he had been in a dreame, to see himselfe from a straight captiuitie and a continuall apprehension of death to be lifted vp to so great and Soueraigne power. This Prince is aged about twenty three yeares, of a faire proportion, greate and straight, meager and pale with a blacke beard.

Since the decease of *Achmet* there hath not happened any change in the gouernment. The Emperour *Mustapha* shewes himselfe a lover of peace with his neighbours. So soone as he was entred into possession of the Empire he caused to be set at liberty the Ambassadour of the King of *Persia* whom his predecessor had caused

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caused to be staled contrary to the publike  
faith, vnder culour that during his aboad at  
the Port of the Graund Signear there were  
come some newes of ftures and troubles rai-  
sed by the *Persian*. Which being done, *Musta-  
pha* dispached one in all dilligence toward the  
*Bassa of Euda* in *Hungerie* commanding him to  
ablerst and entertaine inuiolately the Treatis  
made by his predifessors with the Emperour  
*Mashias*.

God open the eyes of the vnderstanding  
of this Prince & make him know how much  
he is bound to his deuine Maiestie who hath  
mortified and quickened him, and from the  
shadowes of death hath raised him vpon one  
of the highest Thrones of the world, to ren-  
der him thankes for the same. Not after the  
*Musulman* fashion, enimic to the crosse of  
our Sauionr, but in the bosome of the Chri-  
stian Catholike Church, out of which there  
is no saluation.

For if the Lord should once open his  
eyes, he should see what wrongs, and iniuries  
his predefessors haue done against the Chri-  
stians, in shedding innocent bloud. With  
his sword, what Landes, Nations, and Coun-  
tries, what Empires, Kingdomes, and Pro-  
vinces, with Citties inumerable hath hee

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wonne from the Christians : Yea, then hee shall see, that where Gods word hath beene truly preached, and the Sacraments administered, there his predecessors haue set vp barbarous *Mahomet* with his erronious *Alchoran* quite ouerthrowing the flourishing Churches in *Asia*, the learned Churches in *Grecia*, the manifolde Churches of *Africa*, yea all Churches where the diligent Apostle *S.Paul*, the Apostles *Peter* and *John*, with others of the Apostles so labouringly by preaching & writing planted, haue beene vtterly defaced by his predecessors: As in all the Kingdomes of *Syria*, *Palestine*, *Arabia*, *Persia*, in all *Armenia*, with the Empire of *Cappadocia*, yea, through the compasse of *Asia*, with *Egipt*, and *Africa*, they haue subdued. Also let him looke into *Europe*, there he shall also see, how all *Thrasia*, with the Empire of *Constantinople*, all *Grecia*, *Cyprus*, *Ilyricum*, and not long since, almost all the whole Kingdome of *Hungaria*, with much of *Austria* : All these Nations, Countries, Empires, Kingdomes, Prouinces, with their famous Citties, haue they subdued, with lamentable slaughter of Christian and that bloudily.

It is necessary for all Christians to knowe the Storie of the *Turkes*, their cruell tyranny & bloody

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bloudie victories, with the vtter ruine of so many christian Churches : for these reasons.

- 1 For the better explayning of the Prophe-  
cies in the scriptures, shewing his overthrow.
  - 2 That we may learne thereby, either with  
the publike Church to lament with our bre-  
thren, such a great decay of christian faith by  
these wicked *Turke*: or else may feare there-  
by our owne danger.
  - 3 That we may ponder more deepeley with  
our selue; the scourge of God for our sinnes,  
and corrupt liues, and for our better admoni-  
tion to amend our liues.
  - 4 The consideration of the horrible perse-  
cutions of the *Turkes*, chiefly riseth through  
discordes and dissentions among christians  
themselues, may reduce vs to ioyne together  
in christian patience and concord.
  - 5 But cheifely these great victoryes of the  
*Turkes*, and vnprosperous speed of christians  
fighting against them: may admonish and  
teach vs, following the example of the old  
Israelites, how to seeke for greater strength  
to encounter with these enemyes of Christ,  
then hitherto hath bin done.

First we must consider, that the whole power of Satan the Prince of this world, goeth with the *Turkes*, which to resist, no strength

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of mans arme is sufficient, but onely the power of our Lord Iesus Christ the Sonne of God, going with vs in our battels. As among the old Israelite, the Arke of Gods Covenauant and promise went with them also fighting against their enemyes: for it is true that the Scripture saith, *without me yee can doe nothing*: otherwise there is no puissance to withstand the Deuill, or to conquerour the world, but onely our faith: to which all the promises of God (touching saluation) be annexed, beyond which promises we must not goe.

Now it behoueth every good Christian to call vpon God that he would conuert or cōfound the enemyes of his Church, and then wee should soone see the effect of our prayers, with the vtter ouerthrow of those that are enemys to the crosse of Christ. Which we intreat the Lord to bring to passe

for his owne glory, and for the ioy  
and comfort of the Sancts,  
through our Lord &  
Sauour Iesus  
Christ.

FINIS.

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